

T

A

CO

P322.1
Sy 54 tw

Ad Majorem Dei Gloriam!

THE SYLLABUS.

An Approved English Text with Notes,

COMPILED FROM THE "*DUBLIN REVIEW*."

BY A CATHOLIC LAYMAN.

(*As Published in the "True Witness."*)

MONTREAL:

PRINTED AT THE "TRUE WITNESS" OFFICE.

1874.

7

P322.1

Sy 54 tw

Ad Majorem Dei Gloriam !

THE SYLLABUS.

An Approved English Text with Notes,

COMPILED FROM THE "DUBLIN REVIEW."

BY A CATHOLIC LAYMAN.

(As Published in the "True Witness.")

MONTREAL:

PRINTED AT THE "TRUE WITNESS" OFFICE.

1874.

31.000.000
100.000.000

THE SYLLABUS.

THE Syllabus is a collection of the principal errors of our time, which are censured in the Consistorial Allocutions, Encyclicals, and other Apostolic Letters of Our Most Holy Father, Pope Pius IX. It was published on December 8th, 1864, as an Appendix to the celebrated Encyclical, "*Quanta Cura*." His Eminence, Cardinal Antonelli, explains the object of the Syllabus as follows, in a circular addressed to the Bishops of the Universal Church:—

"Our Holy Father, Pius IX., Sovereign Pontiff, being profoundly anxious for the salvation of souls and for sound doctrine, has never ceased from the commencement of his Pontificate to proscribe and condemn the chief errors and false doctrines of our most unhappy Age, by his published Encyclicals, and Consistorial Allocutions, and other Apostolic Letters. But as it may happen that all the Pon-

tifical acts do not reach each one of the ordinaries, the same Sovereign Pontiff has willed that a Syllabus of the same errors should be compiled; to be sent to all the Bishops of the Catholic world, in order that these Bishops may have before their eyes all the errors and pernicious doctrines which he has reprobated and condemned."

The errors condemned in the Syllabus may be classed under two heads. The first embraces all those erroneous propositions which tend to the overthrow of all Catholic dogma as such; and the second, those which attack immediately or remotely the whole fabric of Christian society.

CLASS I.

Subdivisions—I. PANTHEISM, NATURALISM, AND ABSOLUTE RATIONALISM; II. MODERATE RATIONALISM; III. INDIFFERENTISM, LATITUDINARIANISM.

I. PANTHEISM, NATURALISM, AND ABSOLUTE RATIONALISM.

Proposition I.—There exists no supreme all-wise and most provident divine Being distinct from this universe, and God is the same as the

nature of things, and therefore liable to change ; and God is really made both in man and in the world, and all things are God and have the self-same substance of God ; and God is one and the same thing with the world, and therefore spirit is the same thing with matter, necessity with liberty, truth with falsehood, good with evil, and just with unjust.

Prop. II.—All action of God on mankind and on the world is to be denied.

Prop. III.—Human reason, without any regard whatever being had to God, is the one judge of truth and falsehood, of good and evil ; it is a law to itself, and suffices by its natural strength for providing the good of men and peoples.

Prop. IV.—All the truths of religion flow from the natural force of human reason ; hence reason is the chief rule whereby man can and should obtain the knowledge of all truths of every kind.

Prop. V.—Divine revelation is imperfect, and therefore subject to a continuous and indefinite progress corresponding to the advance of human reason.

Prop. VI.—The faith of Christ is opposed

to human reason; an divine revelation not only nothing profits, but is even injurious to man's perfection.

Prop. VII.—The prophecies and miracles recorded and narrated in Scripture are poetical fictions, and the mysteries of Christian faith a result of philosophical investigations; and in the books of both Testaments are contained mythical inventions; and Jesus Christ is a mythical fiction.

NOTES.

Prop. I. declares that there is no Personal God; no God distinct from the universe.

Prop. II. says that there is no action of God upon the world, and that He has made no revelation.

Prop. III. and *IV.* teach that we have no knowledge of truth or falsehood, good or evil, except from reason; none, therefore, from revelation.

As to *Prop. V.* we find from the Allocution "*Maxima quidam*," that those who maintain this proposition understand by "divine revelation" that which is ordinarily esteemed such, but which they regard as a mere product of human reason, and indeed a very imperfect product. "That which reason has begun," say these miserable men, "reason should perfect."

By "divine revelation" in *Prop. VI.*, is meant "*men's belief in a divine revelation.*"

Prop. VII. is one series of horrid blasphemies, supported by *modern science*. *Vide Tyndall and others.*

II. MODERATE RATIONALISM.

Prop. VIII.—Since human reason is on a level with religion itself, therefore theological studies are to be handled in the same manner as philosophical.

Prop. IX.—All the dogmas of the Christian religion are without distinction the object of natural science or philosophy; and human reason, with no other than an historical cultivation, is able from its own natural strength and principles to arrive at true knowledge of even the more abstruse dogmas, so only these dogmas have been proposed to the reason itself as its object

Prop. X.—Since the philosopher is one thing, philosophy another, the former has the right and duty of submitting himself to that authority which he may have approved as true; but philosophy neither can nor should submit itself to any authority.

Prop. XI.—The Church not only ought never to animadvert on philosophy, but ought

to tolerate the errors of philosophy, and leave it in her hands to correct herself.

Prop. XII.—The decrees of the Apostolic See and of Roman Congregations interfere with the free progress of science.

Prop. XIII.—The method and principles whereby the ancient scholastic Doctors cultivated Theology, are not suited to the necessities of our time and to the progress of the sciences.

Prop. XIV.—Philosophy should be treated without regard had to supernatural revelation.

(To the system of Rationalism belong mostly the errors of Antony Gunther, which are condemned in the epistle to the Cardinal-Archbishop of Cologne:—" *Eximiam tuam*," June 15, 1847, and in that to the Bishop of Breslau " *Dolore haud mediocri*," April 30, 1860.)

NOTES.

Props. VIII. and IX. agree with each other as to the foundation on which they rest.—"Although," they imply, "God has revealed Christian truth, yet there are no dogmata thus revealed which it is beyond the power of human reason (if duly cultivated) to prove by its own intrinsic strength, when once they have been proposed to it. From this tenet it would fol-

low that philosophy, so far as regards its object matter, is co-extensive with theology.

This is actually asserted in *Props. X.* and *XI.* These propositions, however, are equally condemnable, whether you take the word "philosophy" in this or in its true sense.—Holy Church has been entrusted with the sacred charge of maintaining the faith in its purity. But there is an enormous multitude of philosophical propositions, which lead by necessary result to a denial of Christian doctrine; and unless, therefore, the Church could infallibly condemn these errors, she would not have received adequate means for fulfilling her primary trust. Now—if she *have* received from God the power of infallibly condemning philosophical propositions, then philosophy (and not only an individual philosopher) is under the obligation of submitting to her authority (denied in *Prop. X.*); nor can the Church always lawfully tolerate those philosophical errors which may lead to false doctrinal conclusions (affirmed in *Prop. XI.*) A rationalist indeed will object, that since philosophical propositions are wrought out by reason alone, by no other weapons may they be legitimately combated. A writer in the *London Tablet* some time ago answered this objection most simply, and at the same time most satisfactorily. A boy brings up his sum to you wrongly cast up; so you rub out what he has written

and send him back to try again. Herein you are not interfering with the rights of reason, but on the contrary, *requiring the boy to exercise his reason rightfully*. If a philosophical proposition is condemned by the Church, the philosopher may know with infallible certainty that it is contrary to reason; and if he will imitate the boy's docility, if he will go back and work out his theorem again carefully, so he will find. At the same time we frankly admit that the Church's mode of dealing with philosophy would be most indefensible and tyrannical, if those strangely-minded Catholics were in the right, who deny her philosophical judgments to be infallible.

As to *Props. XII. and XIII.*, it is a sure principle of Catholicism that the "*Ecclesiae iuge magisterium*," the Church's *continuous manuduction*, is our infallible guide to doctrinal truth. It directly conflicts with this principle to say (*Prop. XII.*) that her method of action "*interferes with the free progress of science*;" for this it could not do unless it directly promoted doctrinal error; either the error of supposing that some purely secular question belongs to the domain of religion, or else some error more directly doctrinal. And the infallibility of her practical guidance is no less manifestly denied by the allegation (*Prop. XIII.*) that a theology so expressly and earnestly sanctioned by her as the scholastic "is

unsuitable to the necessity of our times and the progress of science." If scholastic theology be not productive of true and important results, it could not so long have received the Church's approval; but if it be productive of such results, it cannot be unsuitable to this or to any other time. The well-known *illiberality* of liberals is singularly exemplified in this matter. No good Catholic ever thought of denying the great advantages which sacred science may derive from modern criticism, specially in the departments of Scriptural exegesis and doctrinal history; and the Church has welcomed these new methods with open arms. But nothing will satisfy the liberals, so long as she is content to incorporate what is new, *without discarding and condemning* what is old. Their aim is not development but revolution.

Lastly, the meaning of *Prop. XIV.*, and also its falsehood, are clear, without further comment, from what has been said on *Props. X. and XI.*, with which it is intimately connected.

III.—INDIFFERENTISM, LATITUDINARIANISM

Prop. XV.—Every man is free to embrace and profess that religion which, led by the light of reason, he may have thought true.

Prop. XVI.—Men may in the practice of any religion whatever find the path of eternal salvation, and attain eternal salvation.

Prop. XVII.—At least good hopes should be entertained concerning the salvation of all those who in no respect live in the true Church of Christ.

Prop. XVIII.—Protestantism is nothing else than a different form of the same Christian religion, in which it is permitted to please God equally as in the true Catholic Church.

NOTES.

In order to show the more clearly the exact meaning of *Prop. XV.*, we will quote the entire passage which censures that Proposition. It occurs in the condemnation of a certain Spanish book, on June 10th, 1851; and it runs as follows:—

“The author, although a Catholic, and as is reported, a priest, in order that he may more securely and with impunity follow out that *indifferentism* and rationalism with which he shows himself infected, denies that the Church has power of dogmatically defining that the *religion of the Catholic Church is exclusively the true religion*; and teaches that it is free for every man to embrace and profess that religion which, judged by the light of reason, he may have thought true.”

This, then, is the tenet which Pius IX., here condemns as Indifferentism: a denial that Catholicism is exclusively the true religion,

and a consequent affirmation that every man may freely choose whatever religion his reason prefers. The context alone, then, interprets the condemnation. Yet even apart from the context, its meaning is surely clear. Let us suppose some moralists to maintain that "it is free for every man to fight a duel under those circumstances in which he judges that reason would sanction it." Every one would understand them to mean that there is no divine precept against duelling, and not merely that a man may be invincibly ignorant of that precept. Just so this censured proposition obviously means that there is no divine precept against embracing any religion other than the Catholic; it cannot be understood merely to state that a man may be invincibly ignorant of such precept. It is the former thesis, then, which is censured, and not the latter.

To *Prop. XVI.*, also, we will give its one legitimate illustration, by quoting the entire passage which condemned it :

"To this appertains that shocking system, extremely repugnant to the natural light of reason itself, concerning the indifference of any particular religion (*cujuslibet religionis indifferentia*), whereby these sophists, removing all distinction between virtue and vice, between truth and error, between goodness and turpitude, pretend that they can obtain eternal salvation in the practice (*cultu*) of any religion :

ould
all
rch

ing
ris-
ease
ch.

exact
e en-
ition.
ertain
nd it

nd as
more
that
ch he
church
at the
sively
ree for
eligion-
e may

IX.,
al that
ligion,

just as though there could ever be any participation of justice with iniquity, or any fellowship of light with darkness, or any agreement of Christ with Belial."

Now the character of a man's worship absolutely depends on the character of his belief. And since no one can advance towards Heaven except by exercising faith in a greater or less portion of Catholic doctrine, neither can he advance thither except by practising at least some integral portion of Catholic worship.

But the misbelievers here denounced profess that the Hindoo can gain salvation by offering human victims and practising foul impurities, no less than the Catholic by fasting and prayer; "as though," well may the Pope add, "there could be any participation of justice with iniquity, or any fellowship of light with darkness, or any agreement of Christ with Belial."

The two Papal pronouncements in which *Prop. XVII.* is condemned are so momentous, that we will quote them at length; beginning with the later (*Epist. encycl. Quanto conficiamur*, 17 Augusti, 1863), which is the clearer and more explicit of the two. We will put into italics the more important sentences in either direction.

"And here, our beloved sons and Venerable Brethren, we must again mention and condemn that most grievous error in which some Cath-

olics are unhappily plunged, who think *that men living in errors and external to the true faith and Catholic unity can arrive at eternal life.* Which, indeed, is opposed in the greatest degree to Catholic doctrine. *It is known, indeed, to us and to you, that those who labor under invincible ignorance concerning our most holy religion, and who lead a virtuous and correct life, sedulously keeping the natural law and its precepts engraven by God on the hearts of all, and prepared to obey God—(that these men) — are able, through the operation of Divine light and grace, to obtain eternal life ;* since God Who clearly sees, searches, and knows the minds, dispositions, thoughts, and habits of all men, according to His supreme goodness and mercy, does not suffer that anyone should suffer eternal punishment who has not on him the guilt of voluntary fault. *But the Catholic dogma is also most notorious, namely, that no one can be saved outside of the Catholic Church, and that those men who are contumacious against the authority and definitions of the same Church, and who are pertinaciously divided from the unity of the Church herself, and from Peter's successor, the Roman Pontiff, to whom the custody of the vineyard has been entrusted by the Saviour—(that such men)—cannot obtain eternal salvation. For the words are most clear of Christ the Lord, "If he hear not the Church, let him be to*

thee as a heathen and publican." "He that heareth you heareth Me, and he that despiseth you despiseth Me; but he that despiseth Me despiseth Him that sent Me." "He that believeth not shall be condemned." "He that is not with Me is against Me, and he that gathereth not with Me scattereth." Hence the Apostle Paul calls such men perverted and condemned by their own judgment: and the chief of the Apostles calls them lying teachers, who introduce sects of perdition, and deny the Lord, bringing on themselves swift perdition."

The second of the italicized passages seems to us absolutely conclusive of the fact, that Pius IX. does not teach the Church's exclusive privileges in any such sense as to deny the salvability of individual non-Catholics. The condition assigned by him for such salvability is three-fold: (1. That their ignorance of Catholicism is invincible. (2.) That they sedulously keep the natural law and its precepts engraven by God on the hearts of all. (3.) That they are prepared to obey God; or, in other words, that they are prepared to embrace the truth so soon as they may have means of knowing it. And it will be further observed that he speaks of all this as the one recognized and established doctrine: "*it is well known*," he says, "*both to us and you*."

We will next quote the earlier declaration (Alloc, *Singulari quadam*, 9 Decembris, 1854),

which has, indeed, the more express authority in the matter, as containing in words the precise censure repeated in the Syllabus :—

“ We know, not without grief, that another and no less deadly error has occupied some parts of the Catholic world, and has seated itself in the minds of many Catholics, who think that *good hopes should be entertained concerning the eternal salvation of all those who in no respect (nequaquam) live (versantur) in the true Church of Christ.* They are often, therefore, accustomed to inquire what will after death be the lot and condition of those who have not been united (*addicti*) to the Catholic faith ; and, adducing the emptiest reasons, they give an answer which may support this evil opinion. *God forbid, Venerable Brethren, that we should dare to limit the Divine mercy, which is infinite ! God forbid that we would wish to scrutinize God's hidden counsels and judgments, which are a vast abyss, and which cannot be penetrated by human thought ! But, according to the duty of our Apostolic office, we would have your Episcopal solicitude and watchfulness aroused, in order that, as far as you can strive, you would expel from men's minds that opinion equally impious and fatal, that in every religion can be found the way of eternal salvation. * * * For it is to be held as of faith that externally to the Apostolic Roman Church no one can be saved ; that this is*

the one ark of salvation ; that he who enters not this will perish in the flood ; yet it is but equally to be accounted as certain that those who labor under ignorance of the true religion, if that ignorance be invincible, are implicated in no sin for this before the eyes of God.—Now, truly, who would arrogate to himself so much as that he can mark out the limits of such ignorance according to the variety of peoples, regions, understandings, and other things so many ?”

The doctrine of this Allocution is evidently, as far as it goes, in complete harmony with that of the later Encyclical already considered. The Pope's teaching is this :—It is certain, as a matter of doctrine, that a man who is really in invincible ignorance of Catholicism will not be punished for disbelieving it (says the Allocution), and may obtain eternal salvation (adds the Encyclical). Nor, again, can any one on earth “mark out the limits of such ignorance,” or say how widely it may, or may not extend. This doctrine is certainly not inconsistent with the Catholic dogma, that the Church is the one ark of salvation, and that all who die externally to her will perish eternally.

Prop. XVIII. needs no comment whatever.

CLASS II.

Embracing the errors which tend to the overthrow of Christian society.

Subdivisions—I. SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLE SOCIETIES, CLERICO-LIBERAL SOCIETIES; II. ERRORS CONCERNING THE CHURCH AND HER RIGHTS; III. ERRORS CONCERNING CIVIL SOCIETY, CONSIDERED BOTH IN ITSELF AND IN ITS RELATIONS TO THE CHURCH; IV. ERRORS CONCERNING NATURAL AND CHRISTIAN ETHICS; V. ERRORS CONCERNING CHRISTIAN MATRIMONY; VI. ERRORS CONCERNING THE ROMAN PONTIFF'S CIVIL PRINCEDOM; VII. ERRORS WHICH HAVE REFERENCE TO THE LIBERALISM OF THE DAY.

I. SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLE SOCIETIES, CLERICO-LIBERAL SOCIETIES.

Pests of this kind are often reprobated, and in the most severe terms in the Encyclical "Qui pluribus," November 9, 1846; the Allocution, "Quibus Quantisque," April 20, 1849; the Encyclical "Noscites Nobiscum," December 8, 1849; the Allocution "Singulari quadam," December 9, 1854; the Encyclical "Quanto conficiamur," August 10, 1863.

NOTE.

Revolutionists assault Christian society in two different ways; by practical action and by the diffusion of speculative tenets. Their machinations of the former kind are condemned under the title "Socialism, Communism," etc. It may be said that Socialism and Communism are rather speculative systems than practical organizations. But the fact is otherwise.—They are based, of course, upon certain abstract tenets; but their main importance and their main danger consist, not in the reasoning advanced for their support, but in the restless and unrelenting political action which they prompt and sustain. The mention of Bible Societies in so hideous a company will not astonish the Irishman who, years ago, learned to *know* the "Souper," or the French Canadian who is so often pestered by the "Colporteur;" but the Englishman, it may astonish. When duly pondered over, however, it will only remind us of a melancholy but undeniable fact. Englishmen, so conservative at home, throw their whole influence abroad into the revolutionary scale; and, in their blind and benighted religious ignorance, devote a degree of zeal which might grace a better cause, to the purpose of exciting the mind of foreign peoples against that religion which is the one conservative principle of Europe.

II.—ERRORS CONCERNING THE CHURCH AND HER RIGHTS.

Prop. XIX.—The Church is not a true and perfect society fully free, nor does she enjoy her own proper and permanent rights given to her by her divine Founder, but it is the civil power's business to define what are the Church's rights, and the limits within which she may be enabled to exercise them.

Prop. XX.—The ecclesiastical power should not exercise its authority without permission and assent of the civil government.

Prop. XXI.—The Church has not the power of dogmatically defining that the religion of the Catholic Church is the only true religion.

Prop. XXII.—The obligation by which Catholic teachers and writers are absolutely bound, is confined to those things alone which are propounded by the Church's infallible judgment, as dogmas of faith to be believed by all.

Prop. XXIII.—Roman Pontiffs and Œcumenical Councils have exceeded the limits of their power, usurped the rights of Princes, and erred even in defining matters of faith and morals.

Prop. XXIV.—The Church has no power of employing force, nor has she any temporal power direct or indirect.

Prop. XXV.—Besides the inherent power of the episcopate, another temporal power has been granted expressly or tacitly by the civil government, which may therefore be abrogated by the civil government at its pleasure.

Prop. XXVI.—The Church has no native and legitimate right of acquiring and possessing.

Prop. XXVII.—The Church's sacred ministers and the Roman Pontiff should be entirely excluded from all charge and dominion of temporal things.

Prop. XXVIII.—Bishops ought not, without the permission of the Government, to publish even letters apostolic.

Prop. XXIX.—Graces granted by the Roman Pontiff should be accounted as void, unless they have been sought through the Government.

Prop. XXX.—The immunity of the Church and of ecclesiastical persons had its origin from the civil law.

Prop. XXXI.—The ecclesiastical forum for the temporal causes of clerics, whether civil

causes or criminal, should be altogether abolished, even without consulting, and against the protest of, the Apostolic See.

Prop. XXXII.—Without any violation of natural rights and equity, that personal immunity may be abrogated, whereby clerics are exempted from the burden of undertaking and performing military services; and such abrogation is required by civil progress, especially in a society constituted on the model of a free rule.

Prop. XXXIII.—It does not appertain exclusively to ecclesiastical jurisdiction. by its own proper and native right to direct the teaching of theology.

Prop. XXXIV.—The doctrine of those who compare the Roman Pontiff to a Prince, free and acting in the universal Church, is the doctrine which prevailed in the middle age.

Prop. XXXV.—Nothing forbids that by the judgment of some general Council, or by the acts of all peoples, the Supreme Pontificate should be transferred from the Roman Bishop and City to another Bishop and State.

Prop. XXXVI.—The definition of a national Council admits no further dispute, and

the civil administration may fix the matter on this footing.

Prop. XXXVII.—National Churches separated and totally disjoined from the Roman Pontiff's authority may be instituted.

Prop. XXXVIII.—The too arbitrary conduct of Roman Pontiffs contributed to the Church's division into East and West.

NOTES.

The Church, as every Catholic knows, receives her mission and authority immediately from God, and has an indefeasible right, which no civil government may lawfully gainsay, to exercise her allotted functions: the sense, therefore, and the falsehood of *Props. XIX., XX. and XXI.*, are at once evident.

Prop. XXII. was reprobated in the Brief issued on occasion of the Munich Congress, and now commonly called the Munich Brief. In that document the Pope declares that due "adhesion to revealed truth" is not at all sufficiently secured in a Catholic teacher or writer by his merely accepting the Church's definitions of faith, but that much further intellectual subjection is absolutely required.

In condemning *Prop. XXIII.*, the Pontiff lays down that the Church has never exceeded her power, nor usurped the rights of princes; though he does not (so far) decide whether

the matter on
churches separated
the Roman
ted.

arbitrary con-
tributed to the
West.

ic knows; re-
immediately
right, which
y gainsay, to
the sense,
Props. XIX.,
nt.

n the Brief
h Congress,
which Brief.
es that due
t at all suffi-
er or writer
rch's defini-
urther intel-
quired.

the Pontiff
er exceeded
of princes;
ide whether

that temporal authority which she exercised in the middle ages was immediately from God, or accrued to her in some shape from human law or convention.

By his censure, however, of *Prop. XXIV.*, he *does decide* that she possesses as her intrinsic right a certain temporal power, at least indirect; and in the Apostolic Letter, "*Ad Apostolicæ*," Aug. 22, 1851, he explains this to mean "a coercitive power in order that wanderers may return to the path of justice." It follows, therefore, that not merely the civil power has received from God the right of chastising offences against the Church, but that the Church herself (within certain limits which the Pope does not here lay down) can require the secular arm to inflict such chastisements in her behalf.

In like manner the Pope's censure of *Prop. XXV.* teaches, as we understand it, that Bishops have a certain temporal power inherent in the episcopate, and not derived from the civil government.

The next two *Props. (XXVI., XXVII.)* deny the Church's rights to temporal possessions; while *Props. XXVIII. and XXIX.* are so monstrously Erastian, that comment would be an impertinence.

By reprobating *Props. XXX., XXXI., and XXXII.*, the Holy Father teaches that various civil immunities, which have been enjoyed at

divers times and places by ecclesiastical persons, do not accrue from concession of the State, but are of higher origin; for instance, that an ecclesiastical tribunal for judging the temporal causes of clerics, whether civil or criminal cannot be lawfully destroyed by a government (as was done in 1852 by that of New Granada,) without permission of the Holy See; and that the exempting clerics from military conscription is required by natural justice and equity, if only the Church's essential character be admitted.

The *Props.* from XXXIII. to XXXVII., inclusively, are so obviously contrary to the very rudiments of Catholic doctrine that no explanation of them can be needed; however, (says the *Review*) we must admit that, having no access to Nuytz's condemned book, we do not know the precise meaning of *Prop.* XXXIV. which is one of his.

Prop. XXXVIII. clearly implies that the spiritual power claimed by the Popes of the period was excessive.

III — ERRORS CONCERNING CIVIL SOCIETY, CONSIDERED BOTH IN ITSELF AND IN ITS RELATIONS TO THE CHURCH.

Prop. XXXIX.—The State, as being the origin and fountain of all rights, possesses a certain right of its own, circumscribed by no limits.

Prop. XL.—The doctrine of the Catholic Church is opposed to the good and benefit of human society.

Prop. XLI.—The civil power, even when exercised by a non-Catholic ruler, has an indirect negative power over all things sacred; it has consequently not only the right which they call *exequatur*, but that right also which they call *appel comme d'abus*.

Prop. XLII.—In the case of a conflict between laws of the two powers, civil law prevails.

Prop. XLIII.—The lay power has the authority of rescinding, of declaring null, and of voiding solemn conventions (commonly called Concordats), concerning the exercise of rights appertaining to ecclesiastical immunity, which have been entered into with the Apostolic See, —without this See's consent, and even against its protest.

Prop. XLIV.—The civil authority may mix itself up in matters which appertain to religion, morals, and spiritual rule. Hence it can exercise judgment concerning those instructions which the Church's pastors issue according to their office for the guidance of consciences; nay, it may even decree concerning

the administration of the holy sacraments, and concerning the dispositions necessary for the reception.

Prop. XLV.—The whole governance of public schools wherein the youth of any Christian state is educated, episcopal seminaries only being in some degree excepted, may and should be given to the civil power; and in such sense be given, that no right be recognised in any other authority of mixing itself up in the management of the schools, the direction of the studies, the conferring of degrees, the choice or approbation of teachers.

Prop. XLVI.—Nay, in the very ecclesiastical seminaries, the method of study to be adopted is subject to the civil authority.

Prop. XLVII.—The best constitution of civil society requires that popular schools which are open to children of every class, and that public institutions generally which are devoted to teaching literature and science, and providing for the education of youth, be exempted from all authority of the Church, from all her moderating influence and interference, and subjected to the absolute will of the civil and political authority (so as to be conducted) in

sacraments, and accordance with the tenets of civil rulers, and necessary for their the standard of the common opinions of the age.

Prop. XLVIII.—That method of instructing youth can be approved by Catholic men, which is disjoined from the Catholic faith and the Church's power, and which regards exclusively, or at least principally, knowledge of the natural order alone, and the ends of social life on earth.

Prop. XLIX.—The civil authority may prevent the Bishops and faithful from free and mutual communication with the Roman Pontiff.

Prop. L.—The lay authority has of itself the right of presenting bishops, and may require of them that they enter on the management of their dioceses before they receive from the Holy See canonical institution and apostolical letters.

Prop. LI.—Nay, the lay government has the right of deposing bishops from exercise of their pastoral ministry; nor is it bound to obey the Roman Pontiff in those things which regard the establishment of bishoprics and the appointment of bishops.

Prop. LII.—The government may, in its own rights, change the age prescribed by the

Church for the religious profession of men and women, and may require religious orders to admit no one to solemn vows without its permission.

Prop. LIII.—Those laws should be abrogated which relate to protecting the condition of religious orders and their rights and duties; nay, the civil government may give assistance to all those who may wish to quit the religious life which they have undertaken, and to break their solemn vows; and in like manner it may altogether abolish the said religious orders, and also collegiate churches and simple benefices, even those under the right of a patron, and subject and assign their goods and revenues to the administration and free disposal of the civil power.

Prop. LIV.—Kings and Princes are not only exempted from the Church's jurisdiction, but also are superior to the Church in deciding questions of jurisdiction.

Prop. LV.—The Church should be separated from the State, and the State from the Church.

NOTES.

In *Prop. XXXIX.* is condemned that view so dear to the revolutionists, which would exalt

sion of men
religious orders
s without its

uld be abro-
the condition
s and duties;
ve assistance
the religious
and to break
anner it may
s orders, and
ple benefices,
ron, and sub-
venues to the
of the civil

ces are not
jurisdiction,
h in deciding

be separated
the Church.

ed that view
would exalt

the State into an unlimited and irresponsible power; which would maintain, that not merely ecclesiastical rights, but those also of family and property, derive their origin therefrom.

Prop. XL. would divorce the interests of this world and the next, and represent true theological doctrine as adverse in tendency to man's temporal good.

The next four (*XLI.-XLIV.*) propound tenets adverse to the very notion of the Church's spiritual independence, as is evident on a single perusal.

The four which follow (*XLV.-XLVIII.*) concern education: they defend on principle that line of policy—the most appalling peril which now threatens the Church—the removal of education from Church control, and the limiting it (at least chiefly) to purely secular studies.

Then comes another batch of four (*XLIX.-LII.*), so intolerably Erastian as to need no comment of our's.

By his censure of *Prop. LIII.* the Holy Father teaches, in addition to more obvious truths, that the civil power cannot lawfully give assistance to those unhappy religious who may wish sacrilegiously to violate their solemn vows.

Prop. LIV. again is openly and intolerably Erastian; while *Prop. LV.* renews an error already condemned in Lamennais.

IV.—ERRORS CONCERNING NATURAL AND CHRISTIAN ETHICS.

Prop. LVI.—The laws of morality need no Divine sanction, and there is no necessity that human laws be conformed to the law of nature, or receive from God their obligatory force.

Prop. LVII.—The science of philosophy and morals, and also the laws of a state, may and should withdraw themselves from the jurisdiction of Divine and ecclesiastical authority.

Prop. LVIII.—No other strength is to be recognised except material force; and all moral discipline and virtue should be accounted to consist in accumulating and increasing wealth by every method, and insatiating the desire of pleasure.

Prop. LIX.—Right consists in the mere material fact; and all the duties of man are an empty name, and all human facts have the force of right.

Prop. LX.—Authority is nothing else but numerical power and material force.

Prop. LXI.—The successful injustice of a fact brings with it no detriment to the sanctity of right.

Prop. LXII.—The principle of non-inter-vention (as it is called) should be proclaimed and observed.

Prop. LXIII.—It is lawful to refuse obe-

TURAL AND

ality need no
necessity that
law of nature,
ory force.

f philosophy
a state, may
from the jurisl
l authority.

ngth is to be
and all moral
accounted to
easing wealth
the desire of

in the mere
of man are an
cts have the

hing else but
ee.

injustice of a
o the sanctity

of non-inter-
be proclaimed

to refuse obe-

dience to legitimate princes, and even rebel
against them.

Prop. LXIV.—A violation of any most
sacred oath, or any wicked and flagitious action
whatever repugnant to the eternal law, is not
only not to be reprobated, but is even altoge-
ther lawful, and to be extolled with the high-
est praise when it is done for love of country.

NOTES.

Prop. LVI. is thus introduced in the Allo-
cation "Maxima quidem," June 9, 1862:—

"Nor do (these men) fear accordingly to pro-
test that the prophecies and miracles recorned
and narrated in Scripture are poetical fictions,
and the holy mysteries of our divine Faith a
result of philosophical investigations, and that
in the sacred books of both Testaments are
contained mythical inventions, and that the
Lord Jesus Christ Himself (horrible to relate!)
is a mythical fiction. Wherefore these most
revolutionary (turbulentissimi) cultivators of a
false morality cry out that the laws of morality
require no Divine sanction, and that there is
no need for human laws being conformed to the
law of nature, or receiving their obligatory
power from God."

This is the proposition before us; and the
Pope proceeds immediately to say that these
men deny the existence of a Divine Law al-

together. We see, then, plainly what is the error here condemned. These misbelievers, as acknowledging no Divine Law at all, must hold both that God has made no revelation of His Will, and also that reason is altogether unable to discover it. From this, therefore, they naturally infer, that such moral maxims as man's corrupt nature devises, should be accepted, without any question how far they are sanctioned by God; and that human laws need not be conformed to any Natural Law, because there is none such.

Prop. LVII. asserts that philosophy on the one hand, and civil law on the other, owe no obedience to ecclesiastical authority—an error against which the Church is constantly protesting.

The next four propositions (LVIII., LIX., LX., LXI.,) give theoretical expression to that quintessence of pride and worldliness, that arrogant contempt for all superior authority, that shameless refusal of all submission to the principle of right as such, that unchastened and insane pursuit of temporal aggrandisement, which constitute revolutionism in its full growth. We do not understand the Pope to intend that such maxims are *always openly avowed*, but that they *habitually influence* the conduct of these evil men.

Prop. LXII. expresses the tenet, now sometimes avowed as almost axiomatic, that no na-

What is the
believers, as
all, must hold
tion of His
either unable
ore, they na-
ims as man's
be accepted,
ey are sanc-
aws need not
aw, because

sophy on the
ther, owe ne-
ity—an error
stantly pro-

VIII., LIX.,
expression to
rldliness, that
or authority,
mission to the
hastened and
grandisement,
s full growth.
o intend that
avowed, but
e conduct of

et, now some-
that no na-

tion should interfere with another's concerns, unless its own interests are tangibly affected;—a miserable declension, indeed, from the Catholic doctrine of international charity! In the Allocution "Novos et ante," 28 September, 1860, Pius IX. condemns with great indignation the application of this tenet to his civil principedom, and the permission given by European governments to the perpetration of wrong. By censuring *Prop. LXIII.* the Pope enforces the doctrine of non-resistance to legitimate civil authority; and on this we must briefly pause. Now, firstly, the term "princes" in this as in all other such theological declarations, stands not merely for absolute Kings, but equally for the sovereign civil authority in a country constitutionally governed. So much being understood, in order to apprehend the force of this censure we will cite a passage from the Encyclical "Qui pluribus," 9 November, 1846:—

"Labor to inculcate on the Christian people due obedience and subjection towards princes and powers, teaching them, according to the Apostle's admonition, that there is no power except from God, and that those who resist the power resist God's ordinance, and so obtain for themselves damnation; and therefore that the precept of obeying it can never be violated by any one without sin (*citra piaculum*), unless, haply, anything be commanded in opposition to the laws of God and the Church."—

The Allocution "Quisque vestrum," 4 October, 1847, repeats this almost word for word. So far then we have two doctrines infallibly pronounced:—(1.) legitimate governments are not to be obeyed in things which they may command contrary to the laws of God and of the Church; (2.) they are to be obeyed in every other possible case. One question, however, is left open. Is there, or is there not, some imaginable degree of tyranny and oppression, or some other possible circumstance, which would expel guilty rulers from the position of "legitimate" princes? To this the *Dublin Review*, April, 1865, replies: "Resistance is lawful:—1. When a government has become substantially and habitually tyrannical, and that is when it has lost sight of the popular good, and pursues its own selfish objects to the manifest detriment of its subjects especially when their religious interests are concerned. 2. When all legal and pacific means have been tried in vain to recall the ruler to a sense of his duty. 3. When there is a reasonable probability that resistance will be successful, and not entail greater evils than it seeks to remove. 4. When the judgment formed as to the badness of the government and the prudence of resistance thereto, is not the opinion only of private persons or of a mere party; but is that of the larger and better portion of the people, so that it may morally be

rum," 4 Octo-
word for word.
ines infallibly
overnments are
hich they may
f God and of
be obeyed in
question, how-
r is there not,
ranny and op-
e circumstance,
from the posi-
To this the
replies: "Re-
a government
abitually tyran-
st sight of the
own selfish ob-
of its subjects
s interests are
gal and pacifi-
n to recall the
3. When there
resistance will
eater evils than
n the judgment
the government
thereto, is no
ons or of a men-
and better por-
may morally be

considered as the judgment of the community as a whole."

Prop. LXIV. expresses that most unchristian love of their country's temporal aggrandisement, which is the special disgrace of those revolutionists who claim to themselves the name of "patriots."

V.—ERRORS CONCERNING CHRISTIAN MATRIMONY.

Prop. LXV.—It can in no way be tolerated that Christ raised matrimony to the dignity of a sacrament.

Prop. LXVI.—The sacrament of marriage is only an accessory to the contract, and separable from it; and the sacrament itself consists in the nuptial benediction alone.

Prop. LXVII.—The bond of matrimony is not indissoluble by the law of nature; and in various cases divorce, properly so-called, may be sanctioned by the civil authority.

Prop. LXVIII.—The Church has no power of enacting diriment impediments to marriage; but that power is vested in the civil authority, by which the existing impediments may be removed.

Prop. LXIX.—In later ages the Church

began to enact diriment impediments not in her own right, but through that right which she had borrowed from the civil power.

Prop. LXX.—The Canons of Trent, which inflict the censure of anathema on those who dare to deny the Church's power of enacting diriment impediments, are either not dogmatical, or are to be understood of this borrowed power.

Prop. LXXI.—The form ordained by the Council of Trent does not bind on pain of nullity wherever the civil law may prescribe another form, and may will that, by this new form, matrimony shall be made valid.

Prop. LXXII.—Boniface VIII. was the first who asserted that the vow of chastity made at an ordination annuls marriage.

Prop. LXXIII.—By virtue of a merely civil contract there may exist among Christians marriage, truly so called; and it is false that either the contract of marriage among Christians, is always a sacrament, or that there is no contract if the sacrament be excluded.

Prop. LXXIV.—Matrimonial causes and espousals belong by their own nature to the civil forum.

(To this head may be referred two other

gents not in
right which
power.

Trent, which
n those who
of enacting
not dogma-
is borrowed

ned by the
pain of null-
prescribe an-
py this new
lid.

II. was the
hastily made

of a solely
mong
d it is false
iage among
or that there
excluded.

causes and
ture to the

d two other

errors: on abolishing clerical celibacy, and preferring the state of marriage to that of virginity. They are condemned, the former in the Encyclical "Qui pluribus," Nov. 9, 1846; the latter in the Apostolic Letters, "Multiplices inter," June 10, 1851.)

NOTE.

Thus are condemned various errors which have been recently advocated on the sacrament of marriage. No subject more imperatively required attention in combating revolutionism; for the Catholic law of marriage lies at the very foundation of Christian society. A detailed theological examination of these errors would require more space than we can at present afford. Suffice it to say, that the doctrine of the Church on this subject is well known; and that one end of these decrees is to protest against the flagrant usurpation attempted from time to time by civil governments, over the Church's divinely given authority throughout the whole subject.

VI.—ERRORS CONCERNING THE ROMAN PONTIFF'S CIVIL PRINCEDOM.

Prop. LXXV.—Children of the Christian and Catholic Church dispute with each other on the compatibility of the temporal rule with the spiritual.

Prop. LXXVI.—The abrogation of th

civil power, which the Apostolic See possesses, would conduce in the highest degree to the Church's liberty and felicity.

(Besides these errors explicitly branded, many others are implicitly reprobated in the exposition and assertion of that doctrine which all Catholics ought most firmly to hold concerning the Roman Pontiff's civil principedom. This doctrine is clearly delivered in the Allocution, "Quibus quantisque," April 20, 1849, in the Allocution, "Si semper antea," May 20, 1850 in the Apostolic Letters, "Cum Catholica Ecclesia," March 26, 1860; in the Allocution, "Jamdudum," March 18, 1861; in the Allocution, "Maxima quidem," June 9, 1862.

NOTES.

The Pope's "civil principedom" (*civilis principatus*) must not be confounded with his "temporal power" (*temporalis potestas*). By his "civil principedom," we understand the authority which he possesses as King over his temporal subjects in Italy (notwithstanding the usurpation by Victor Emmanuel); and by his "temporal power," the temporal power (whatever its nature and extent) which he possesses simply as Pontiff over his spiritual subjects throughout the world.

Under the sixth section two errors are condemned on the Pope's civil principedom; and

see possesses,
agree to the

ly branded,
bated in the
doctrine which
hold concern-
cedom. This
e Allocution,
0, 1849, in
ea," May 20,
"Cum Cath-
in the Allo-
18, 1861; in
m," June 9,

(*civilis prin-*
ed with his
potestas). By
stand the au-
ling over his
hstanding the
; and by his
power (what-
he possesses
tual subjects

rors are con-
cedom; and

the faithful are commanded "to hold most firmly" that doctrine concerning it, which the Pope has already taught on various occasions. That doctrine, as our readers are well aware, is substantially as follows:—That the civil principedom has been conferred by a special favor of Divine Providence; and that under present circumstances it is necessary, for enabling the Pope freely to govern the Church without subjection to an earthly King. In addition, however, to this fundamental necessity, there are two reasons (we think) which must make the civil principedom very dear to an intelligent Catholic. Firstly, in the Roman alone of civil governments is there so much as an attempt practically to put in force that Catholic doctrine, which prescribes spiritual good as the ruler's predominant aim (this has been admitted by the *Saturday Review*.) Then, secondly, no earnest Catholic will willingly give up the hope that at a future time some reaction may take place in European society towards a more reasonable constitution of Church and State; but the Pope's civil principedom is an integral part of such constitution, and its overthrow, therefore, would indefinitely impede the fulfilment of this pious aspiration.

VII.—ERRORS WHICH HAVE REFERENCE TO THE LIBERALISM OF THE DAY.

Prop. LXXVII.—In this our age it is no

longer expedient that the Catholic religion should be treated as the only religion of the State, all other worships whatsoever being excluded.

Prop. LXXVIII.—Hence it has been laudably provided by law in some Catholic countries, that men thither immigrating should be permitted the public exercise of their own several worships.

Prop. LXXIX.—For truly it is false that the civil liberty of all worships, and the full power granted to all of openly and publicly declaring any opinions or thoughts whatever, conduce to more easily corrupting the morals and minds of peoples and propagating the plague of indifferentism.

Prop. LXXX.—The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization.

NOTES.

The sense of *Prop. LXXVII.* is so clear, that there neither is nor can be any difference of opinion on the matter. The Allocution ("Nemo vestrum," July 26, 1855), on which it is founded refers in particular to Spain : and

nolic religion
ligion of the
er being ex-

has been laud-
Catholic coun-
ng should be
their own sev-

is false that
s, and the full
and publicly de-
whatever, con-
the morals and
ing the plague

a Pontiff can
monize himself
d with modern

I. is so clear,
any difference
he Allocution
55), on which
to Spain : and

it is perhaps somewhat remarkable, that no express censure of the proposition is to be found therein; though such censure is, of course, implied throughout.

As regards *Prop. LXXVIII.*, it has been argued that a Catholic may ascribe to it the very widest sense which its words can possibly bear. The proposition, on this view, eulogises a permission given in some country for all immigrants without exception, — immigrants whether present or future, — to practise their religious rights; however atrocious those rites might be, or however openly offensive to public morality. And it is contended that, by rejecting this truly monstrous opinion—an opinion, indeed, which no one has ever dreamed of maintaining—a Catholic will satisfy the Holy Father's requirement. But we must submit earnestly that no such interpretation is tenable for a moment. In the original Allocution ("Ascerbissimum," September 27, 1852) the Pope comments severely on a decree enacted by the Republic of New Grenada, permitting to immigrants the free exercise of their respective worships. He does not profess, nor has it ever been alleged, that such permission extended to any such outrageous length as that above mentioned. It was neither more nor less than such liberty of conscience as is granted to immigrants in the great majority of European countries; the only difference of the two cases

being, that in New Grenada religious unity had up to that period been maintained inviolate. The Pope, however, protests against this decree as being injurious to the Church. Moreover, we know from his present pronouncement, that the Allocution of 1852 was one of those Apostolic Letters wherein he warned "*all children of the Church*" against the plague of modern error ; or, in other words, that he issued it *ex cathedra* in his capacity of universal teacher, apart from the Syllabus altogether. The Allocution, if it stood alone, requires of Catholics *an interior belief*, that such liberty of worship as was granted to immigrants in New Grenada was injurious to the Church's rights and liberty. But, further, this Allocution is not only authoritative in itself, but it supplies the one authentic exposition of *Prop. LXXVIII.* ; and the proposition, therefore, cannot surely, without manifest unfairness, be understood otherwise, than of such liberty to immigrants as was then granted in New Grenada. Many persons exist, who, regarding the civil enforcement of religious unity as "no longer expedient in this our age." (*Prop. LXXVII.*) think, therefore, that New Grenada acted "laudably" in this matter ; such an opinion is here authoritatively censured. The word "hence" (*hinc*) indeed seems as though it had been prefixed on purpose to determine unmistakably the sense of *Prop. LXXVIII.*

religious unity
 untained invio-
 sts against this
 Church. More-
 nt pronounce-
 52 was one of
 n he warned
 ' against the
 a other words,
 his capacity of
 Syllabus alto-
 good alone, re-
 lief, that such
 to immigrants
 o the Church's
 r, this Allocu-
 itself, but it
 ition of *Prop.*
 on, therefore,
 unfairness, be
 h liberty to im-
 New Grenada.
 ding the civil
 as "no longer
 p. LXXVII.)
 Grenada acted
 n an opinion is
 The word
 as though it
 to determine
 p. LXXVIII.

The present inexpediency of excluding from a country all non-Catholic worships (*Prop. LXXVII.*) would be an extremely good ground (if such inexpediency existed) for eulogising the removal of that exclusion in some given country, such as New Grenada; but it could be no possible ground for praising so monstrous a measure, as permission accorded for rites openly offensive to public morality.

The whole preceding argument equally applies to *Prop. LXXIX.* The Allocution ("Nunquam fore," December 15, 1856) on which this censure is based refers to an act of the Mexican convention, establishing such liberty of worships and of the press as obtains in most countries of Europe; and it is in respect, therefore, of such liberty, that the proposition is condemned. And here, too, we should not fail to consider the introductory particle "for truly" (*enimvero*) prefixed in the Syllabus; for this particle implies that *Prop. LXXIX.* is held by erroneous thinkers as an argument for *Props. LXXVII. and LXXVIII.* On our interpretation this runs most naturally. If it were false (*Prop. LXXIX.*) that the liberty of non-Catholic worships and publications conduces to indifferentism and moral corruption, it might legitimately be inferred that in our age the prohibition of such liberty is no longer expedient (*Prop. LXXVII.*); and that those

countries act laudably (*Prop. LXXVIII.*) which remove that prohibition.

As regard *Prop. LXXX.* the Allocution ("Jamdudum cernimus," March 13, 1861) on which its condemnation rests, places it beyond doubt that the Holy Father disapproves modern civilization, so far, and so far only, as it is anti-Catholic; and every man who assents to this disapproval thus generally stated, does all that is required of him by the condemnation of *Prop. LXXX.*

By condemning the above propositions, the Pope decrees:—(1.) That there is no injustice in "treating Catholicism as the only religion of a State," and "in excluding all other worships." (2.) There is nothing "*intrinsically unjust*" in restraining all non-Catholics by material force from the profession and practice of those various religions which they sincerely regard as true. (3.) Nor is it prejudicial to the interests of Catholicism, even at the present day, that under certain circumstances, a State should practise rigidly this intolerance towards all religious errors. (4.) Nor again, does the advance of true civilization require that society should be governed without any distinction between the true religion and false ones. (5.) Liberty of worships, and liberty of the press conduce to moral corruption, and to the spread of that devastating plague, religious indifference.

LXXVIII.)

the Allocution
 (13, 1861) on
 it beyond
 proves modern
 y, as it is anti-
 ssents to this
 does all that
 demnation of

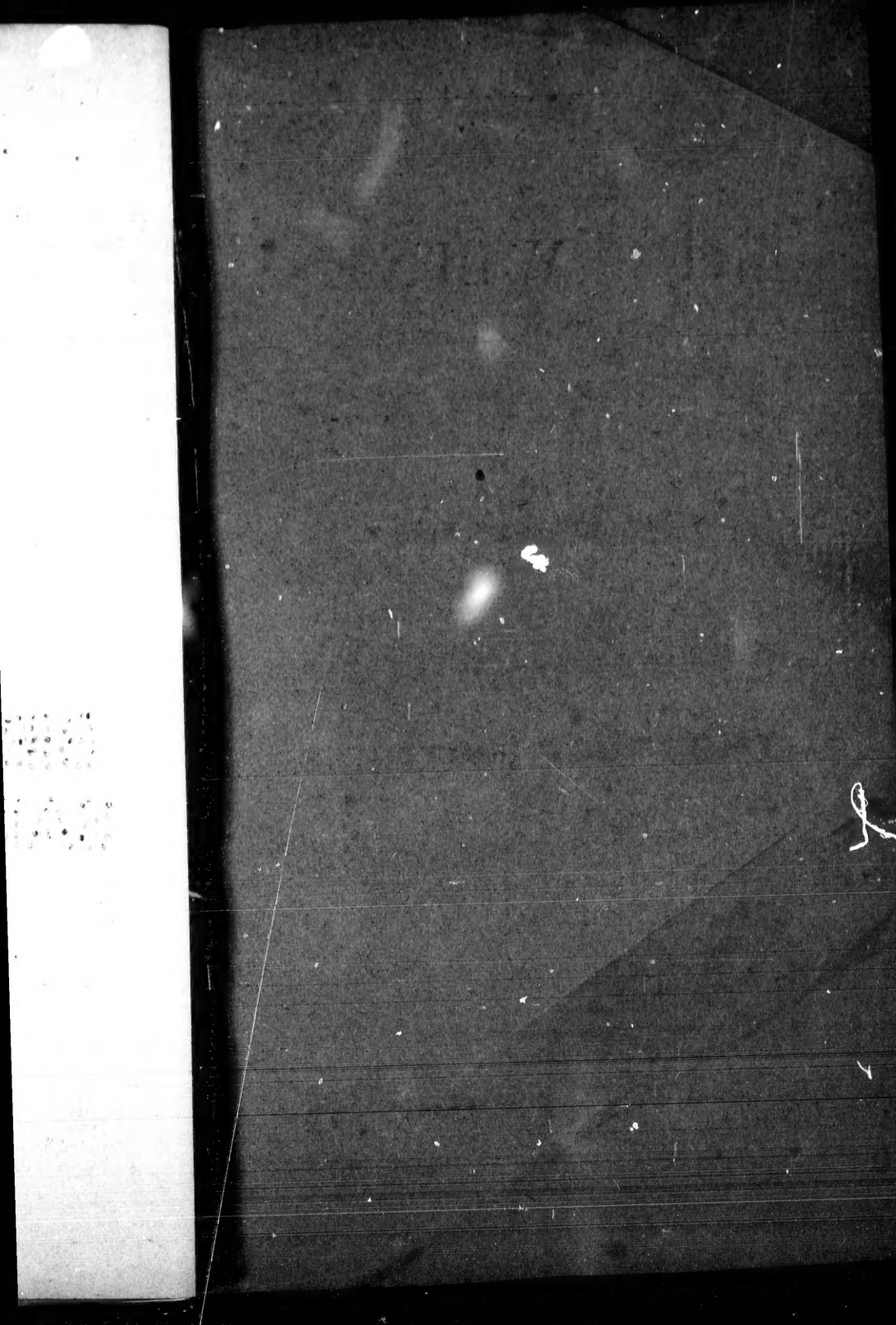
positions, the
 s no injustice
 ly religion of
 ll other wor-
intrinsically
 Catholics by
 and practice
 ey sincerely
 prejudicial to
 at the pre-
 umstances, a
 intolerance
) Nor again,
 tion require
 without any
 n and false
 and liberty of
 tion, and to
 ue, religious

At the same time, none of these doctrines are inconsistent with the opinion which we hold, that the true service of material force is to *retain* a country in that *religious unity* which *she possesses*, not to *reinstate* her in that which *she has long unhappily lost*. Nor is there, we believe, a Catholic living who would wish to see it now employed for the latter end. What the Pope here decrees *not unjust in itself* may, no doubt, *be unjust under particular circumstances*.

FINIS.

RELIGIOUS
 UNITY

THE
END



If you want a good Reliable Family Paper,
Subscribe for

THE
TRUE WITNESS

AND

CATHOLIC CHRONICLE.

EIGHT PAGES.

ESTABLISHED 1850.

YEARLY SUBSCRIPTION,

\$2.00, PAYABLE IN ADVANCE.

THE TRUE WITNESS

Is non-political—knows no party in the State, neither the “Ins” nor the “Outs;” is devoted to Catholic interests, has been from its inception, and will continue to be the uncompromising and fearless advocate of Catholic rights to the end.

Published every FRIDAY at the Office,
195 FORTIFICATION LANE, MONTREAL.

G. E. CLERK, EDITOR. J. GILLIES, PUBLISHER.

ly Paper,

ESS

CLE.

ANCE.

ESS

the State,
devoted to
inception,
mising and
the end.

Office,
NTREAL.

PUBLISHER,